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lished in relation to this subject. (The paper will be found printed in full in the present number of this Journal.) At the conclusion of the reading, several of the members present supplemented Professor Penhallow's article by instances of curious epitaphs which had come within their knowledge. The evening was pleasantly concluded with a social meeting and the inspection of a collection of antiquities which the Society was invited to examine.

BIBLIOGRAPHICAL NOTES.

BOOKS.

ETHNOLOGY IN FOLK-LORE. By GEORGE LAURENCE GOMME, F. S. A., President of the Folk-Lore Society, etc. New York: D. Appleton & Co., 1892. Pp. vii, 203. (Included in the Modern Science Series, vol. iv.)

The President of the Folk-Lore Society, in this interesting little volume, undertakes to set forth his ideas of the scope and object of folk-lore studies. He indicates the manner in which the belief and customs of primitive tribes, included under the wide designation of ethnology, continue to exist in civilized communities, under modified forms, as modern folk-lore. Of such survival he gives many instances. Thus: English village customs of festival seem to be connected with rites still celebrated in India, possessing exceedingly savage features, and having for their object the fertilization of the fields; the custom of the *couvade*, so extensively practised among races of a low degree of culture, still appears in usages of peasants in Yorkshire; the habit of sacrificing in order to appease the demon of the pestilence, of rescuing one endangered life by the sacrifice of another, the worship of sacred stones, dressing holy wells, and many other primitive customs, are retained, at least in the form of vague reminiscence, in recent British practice. Mr. Gomme gives his authorities, and the references thus presented to books, for the most part easily accessible, make his treatise a very pleasant and useful introduction to the study of the folk-lore of custom.

The author, however, has an hypothesis peculiar to himself as to the origins of folk-lore, and it is to the elucidation of this doctrine that his work is devoted. His theory is that two distinct sources can be traced in folk-lore; in the first place remains of Aryan culture, in the second place relics of a previous non-Aryan savagery. In Europe and Asia, at a remote period, existed wild races possessing a social state nearly uniform over vast areas; when these peoples became subject to Aryan over-lords, their condition of culture, no longer able freely to develop, became petrified in folk-lore. After the introduction of Christianity, the same process was repeated as regards Aryan ethnic civilizations. These survivals, of a twofold character, constitute folk-lore, which is incapable of progress, and only remains to undergo gradual disintegration.

It is obvious that the doctrine thus outlined is at once vague and complicated, and that its demonstration must be attended with extreme difficulty. Mr. Gomme's view appears to be that popular superstitions and

customs are purely local, and subject neither to introduction nor diffusion. Many folk-lorists, however, entertain opposite views. Besides, the word Aryan, as applied to custom and opinion, is of very doubtful utility. This term was introduced as the result of linguistic comparison; but whether custom and belief are parallel to language, and differences of speech a guide to opinion and usage, is a disputed question. Archæology and craniology of late have been considered to suggest views quite different from those set forth by philologists.

These considerations are not stated with intent to criticise, but to illustrate the various branches of inquiry suggested by Mr. Gomme's book. Folk-lore, as material calculated to be of use in examining ethnologic problems, is too obviously useful and interesting to require any apology. The labors of the President of the Folk-Lore Society will be appreciated, whatever may be the differences of opinion as to theoretical conclusions.

W. W. N.

VON DEN STEINEN, KARL. DIE BAKAÏRÍ-SPRACHE. Wörterverzeichnis, Sätze, Sagen, Grammatik. Mit Beiträgen zu einer Lautlehre der karaïbischen Grundsprache. Leipzig. K. F. Koehler's Antiquarium, 1892. xvi, 404 S.

This work embodies the results of investigations carried on by Karl von den Steinen, the well-known traveller and ethnologist, during the second Xingú expedition (1887-1888), with regard to the language of the Bakaïrí, a South American Indian tribe, the western division of whom are to be found eastward from the sources of the Tapajoz, and the eastern westward from the sources of the Xingú.

Invaluable to the philologist and to the student of the psychology of language from its wealth of detail with respect to phonology and grammar, the book contains much of interest for the folk-lorist and mythologist. Full lists (accompanied, wherever possible, by etymological interpretations) are given of the names of the different parts of the body, terms of relationship, names of natural phenomena, animals, plants, etc., names of weapons, tools, objects of art, together with a number of personal and place names. A few examples may be cited here:—

Iyúme zopáno, Second Finger = Help of the Father (*i. e.*, thumb).

Kxamáλ imél, Finger = Son of the Hand.

Eγato pûre, Soul = Shadow.

Parătába, Sea = Water-no-house (*i. e.*, waste of water).

Tsísi, Compass = Sun (because von den Steinen indicated with the needle the position of the sun at noon).

Núna, Watch = Moon (because it went day and night).

Müti, Southern Cross = Bird-snare.

Kxoáta, Orion = Frame for drying mandioca.

Kxoáta-žwéri, Sirius = One of the cross-beam of the mandioca-stage.

Tetatiyéη, Pleiades = Heap of mandioca-grains fallen from the frame.

Tetatiyéη yúe, Aldebaran = Father of the heap (*i. e.*, Pleiades).

The Milky Way is a great hollow tree with its roots in the south; at festi-